11: Leakey E-5 (no date) 1930 FL12 Masai FL12
Kenya

particular relation. The naming ceremony is as follows:—When the child can run about a small run is shown and killed by the women of the village and eaten by them (and not by any men). The child is then given a name which is chosen by the assembled women. It is usually named after some friend of the family either living or deceased, and great care is taken that the person after whom the child is named is (or was) good-looking and of good character, as otherwise the child would grow up ugly and of an evil nature. This is the name used by the family and by friends, but after initiation a boy is always called "Son of 'so-and-so,'" and not by his own name (except by his family). After a man is married and has named sons of his own he is called "Father of 'so-and-so.'"

Tooth Extraction.—As soon as a child of either sex has cut all its milk-teeth the two central lower incisors are knocked out, and this operation is repeated when the permanent teeth grow. There is no ceremony attached to this removal of the teeth, which is performed with a small, sharp two-edged knife. The reason given for this practice is, that in the case of any illness, if the patient keeps his mouth tightly closed, water and gruel can be poured in through the hole so formed.

Ear Piercing.—At the age of about 6 or 7, children of both sexes have holes pierced in the cartilage round the upper part of the ear, and as soon as the boys start herding cattle and the girls start drawing water they have the holes of the ears pierced. Ears are pierced in order to prepare them for carrying ornaments, and the holes are stretched to the size which the individual requires by means of a gradual increase in the size of the inserted stretching plug of rough wood.

Games.—All sorts of childish games are played by the children during their early days, but I could not obtain any details from my informants.

Clothing.—From a very early age children are given small bits of skin as clothing, and the boys have small aprons made for them.

Food.—The food of children is the same as that of grown-ups and is restricted to milk, fat, and meat, as no crops are grown.

Part II.—Boyhood.

Herding.—As soon as they are considered old enough (and this depends upon the number of other boys in the family available for this work), boys are sent to help herd the sheep and cattle, and they continue to do so until they are old enough to start preparing for initiation.

Sex Life.—Initiation is often delayed until some little time after puberty, and it is not considered in any way wrong for these boys to begin indulging sexually as soon as they like, provided that they observe certain restrictions. They may do as they like with the younger girls in the neighbouring villages, provided, of course, that they observe the law forbidding sexual relations with any member of their own sub-clan,

/22 cont./

When the livestock have been driven out of the kraal to pasture, the women and children start to clean it. Then the fire is lighted in the hole and on it are placed the pots filled with water in which the vegetables are to be cooked. These pots (e mpiti, 'cooking') are not made by the Masai themselves, but are bought from neighboring tribes or also from the Wandorobbo, who presumably learned the potter's art from them. They are 4 feet high and globular. In contrast to the warriors, all the occupants of the family kraal, especially since the cattle epidemics, eat vegetable food which they buy from the neighboring peoples, since they themselves do not engage in any agriculture at all. Their favorite foods, however, are, of course, milk, meat, and blood. Milk is always drunk by healthy people uncooked, as fresh (e) gala) or sour (e) gala nanyok). Salted milk is kept for the sick and as such is usually mixed with pulverized grains of ol lolog (Abyssinian lemongrass). Sheep milk is especially popular because of its very high fat content. Blood of cattle, sheep, and goats is drunk fresh or eaten in the clotted state. Milk mixed with fresh or /22/ cooked blood (e) gaiko) is greatly appreciated; this drink is highly esteemed as invalid soup for the wounded. Cheese making is unknown. Butter is made by agitating the cream in a large gourd-bottle (e) kingirigiri). Fat, rendered in a pot, is used as an ingredient in other foods, especially meat broth, but is also drunk without any admixture. Meat is prepared without adding salt; it is cooked either with various spices or roasted on a stick at the open fire. One does not eat as one day cooked meat and milk /22. It appears here/ together

1. This was also forbidden for the Hebrews, according to the 2nd Book of Moses 23, 19-24, 26, passages which are part of the so-called 'Elohist' documents, that is, the oldest sources of the Pentateuch.

because the latter together with the ol osiloroi spice (herb of

[88] /83 cont./
[526] [52] trample underfoot. The one now crowned had also wanted /84/ to regale guests with it on that day, but no one came to him whose son showed himself to be a shield. While the old people, as long as [535] there is something to eat and drink, are only interested in that, the [533] warriors, already early in the afternoon, start to dance and sing with the young girls and amuse themselves in this way into the night. Not until about ten o'clock do they go back to their kraal, to which the girls presently follow them, after they have begged for a little more milk, which they take along to their lovers. /III. 10 appears here./

[398] The circumcised boys, soon after the completed operation, went into the huts of their mothers and stayed there for seven days, until a superficial healing of the wound has taken place. In order to hasten this, they are particularly well cared for and are given only milk, blood, and meat. During the following period, until complete [411] healing, they roam in small bands with bow and arrow -- they do not [223] use the ordinary bows, but ones only about half as long, made only for this occasion; the arrows used with them have a wax ball at the tip -- though ewppe /85/ and lower, in order to shoot small birds, the skins of which they wring by the beaks on a cord, which they place garland-like around forehead and occiput. Between the bird [301] skins the en sheliio (sing. en sheli) -- as the newly circumcised men [302] are called during their convalescence -- stick an ostrich feather on each side of their heads and paint their faces with white clay (en dumaa). On the first day they go out, they slaughter a white goat-[542] buck on the ewppe. After they have roasted and eaten its meat, they throw the gnawed bones into the fire. This meal is called el ălow l el lenuk (el ălow = the goat buck, el lenuk means the tree with whose branches they make the fire). Every evening after their excursions they return to the kraal and to the huts of their mothers.

[87] [91] As soon as the young girl, who until then has lived in the warrior kraal in the most unrestrained freedom, concludes from certain

[TEXT CONTINUED ON PAGE 86]

/18) cont./

757 and the chewing of the root of ol angit (Withania somnifera Z.) are regarded as acting especially vigorously. Children are given an infusion of the leaves of ol magingi (Hoslundia multiflora [Hoch.] Bth.), because it has a considerably milder effect.

753 759 They call another greatly feared fever ol oiobi l'en dabé and see its original cause in the bite of a kind of tick living underground, which they designate as en dabél l'ilmun. The patient is given liquid sheep fat mixed with the powdered grains of ol oira (Sesamum lanceolatum Forsk.). Presumably this fever is identical with relapsing fever, for [36] [Ger] which Professor Robert Koch identified as the carrier of the spirilla a species of tick living underground (Ornithodorus Lahorei) (1).

1. During the day Ornithodorus hides in cracks of buildings or in the ground and emerges as soon as a victim approaches. Merker's conjecture could therefore correspond to the truth, and the more so since to me too the Masai designated and displayed as unquestionable Ornithodorus as the carrier of a fever. The ed. Dr. S.

757 [Ger] Against ol-ti-kenjeu (e ol or en dalabul) no medicine is known. The sick person remains in the hut, is given as a drink a little milk mixed with fresh blood and sheep-tail fat, two things that are regarded as strengthening; furthermore, as food, a piece of mutton roasted in the skin at the open fire.

[756] For protection against smallpox (ol maatiligo or ol-ninjeki) healthy persons are inoculated in two incisions on the forehead with the smallpox pus en gimeki of a sick person. Smallpox patients are [Ger] given a decoction of the roots of en dalale (Solanum campylacanthum) mixed with cattle blood as a diaphoretic and at the same time a nourishing remedy. In order to increase the sweat secretion, the [758] patient is laid beside the hearth fire. Diet: no drink except the above-mentioned medicines; as food, the heart of a sheep roasted in the skin or another piece of mutton similarly prepared.

758
767
[752] /139 cont./
The hard lumps are cut out. During the illness the patient is given a diet of meat roasted on charcoal and, as medicine, a decoction of the roots of ol demellua /136/ (Solanum anacreum) or of ol ebi with the addition of honey: a root decoction of ol gilgi (Lycium cf. ferocissum Schweinfurth) mixed with milk or meat broth or sap of ol emelibi (Maerua johannis Vlk. et Gilg), which, as a rule, is mixed with a little honey or fresh livestock-blood, is also regarded as curative. The patient drinks this liquid when he is thirsty. The illness is supposed to lead to death if this diet is not adhered to and the patient takes in particular cold water or milk, as well as cooked meat. On the other hand, if the prescribed way of life is observed for two or three months, the lump, gradually pushing outwards, is said to fall off. Since, however, the continuous meat diet is too expensive and the herb medicines cannot be obtained without difficulty, the operation is preferred to by far the most cases.

752 [764] A persistent fever connected with swelling of the three pharyngeal tonsils accompanied by violent coughing and considerable loss of strength, especially common in youthful age, the Masai call ol mali = gland sickness. Very probably it is a manner of admittal yeast fluid in the oropharyngeal cavity. The patient runs to the surgeon to be cured. The latter, putting his hand into the patient's mouth, scrapes the pharyngeal tonsils with the nail of his index finger, or with a small knife, so strongly that they bleed profusely. A rather large number of people whom I questioned about the success of the cure asserted that they always could count on certain recovery. Two of my boys, Masai youths about 11 to 12 years old, fell ill with the above symptoms. In spite of careful symptomatic treatment, their recovery of strength was so unsatisfactory that, upon their request, I gave them permission to go to a nearby livestock-kraal to the [illegible] for relief. After eight to fourteen days they returned, healthy and refreshed, and told me, which corresponds to the truth, that the surgeon had treated them in the manner described.

Fresh, simple wounds (en dakera, o dungai) are cleaned as was described above for the ulcers, but during this one tries to avoid unnecessary irritation, for fear of greater bleeding. On this account, many surgeons do not proceed with treating the wound until several

752 /(10 cont./
that of an egg or even amputates the member (hand, finger, toe). If this seems to him absolutely necessary. After the operation the patient is given raw sheep kidney to eat and a considerable amount of liquid sheep fat to drink, whereupon severe diarrhea soon sets in. Often one has him go through a sweat cure in that he is set over glowing charcoal on which leaves of Barleria cristata and sheep hair are thrown.

On a migrating ring (a range of guinea) one has a woman who has given birth to twins or, lacking such, a pregnant woman spit and rub the saliva over the painful eye. As long as the pain continues, the patient eats only raw goat liver, to which is ascribed some kind of marvelous effect -- as is also shown by the fact that it is the only edible part of the ox sinew.

[752] [791]

[797] Into the wound caused by a poisoned arrow another person urinates as quickly as possible. At the same time the wounded one is given to an emetic a mixture of the juice of the fruit of an Asiatic (Solanum campylacanthum) and the amniotic fluid (of guinea) of a gravid sheep, which is slaughtered for this purpose.

797 For conjunctivitis (of an eye of guinea) a tobacco extract (of gum of gumbos) or the juice of leaves of an eglidia (Celosa klingenbachiana) or fungi (Sarcosoma abyssinica Ehr.) and of onion, or an extract of the leaves of an guinea, is dripped into the eye.

752 The surgeon removes the remains of a violently destroyed eye, by drawing it out of the eye socket, with an awl bent hook-shaped, far enough so that he can cut it off with the razor. The eye socket is then washed out with warm water and not bandaged afterwards.

[791] A place that has suffered a sprain or bruise the El doctor rub with the juice of an eglidia (Acrocephe spec.). Sometimes they also apply the same drug by the method of rubbing the powder of the charred twigs into small incisions that are made on that place.

/(10/ Dislocated limbs are set again and placed in a splint bandage that is not stiff. For a lower-arm dislocation the surgeon sits on the ground in front of the patient, grasps his lower arm just above the wrist, and sets it again by a gradually stronger pulling exertion in the required direction. He then puts around the affected part, from the middle of the lower arm to that of the upper arm, which are drawn together at an angle of 110°, a padded bandage consisting of a strip of sheep leather that is covered with an exact thick and soft hair as possible. The padded bandage is tied with a

[837]

19: Talbot E-4,5 (1956-1962)1964 FL12 Masai FL12

After the war the German titles were invalidated. In 1921 Sir Charles Rose purchased the title to, or a lease on 18,000 acres of the Center to preserve the game and provide himself with a winter home. He never was able to be in residence, however, and there was a long litigation between him and the Kenyatta Government which ended by their repurchasing the land when the said lease expired in 1948. Apparently a Captain G.R.S. Wurst also had a farm in the center "for several years" after the war (Huxley, 1938).

There were a few European ranches along the north edge of Western Rendille in Kenya prior to 1921. At least one of these was owned by a Major Cavendish in the Lewaso Valley north-east of Nanyuki (Kenya Land Dept., 1921). All European lands in Western Rendille in Kenya were given to the Masai as a result of the treaty of 1921.

At Garsik, Laisamis, and Kargi/Korr there are Diocesan administration offices and missions. Being a Diocesan headquarters Garsik also has a Masai school and hospital. Periodically Europeans, especially South Africans, have put small stores here and there in the area. We were told that one was at Gaso Nyiro,